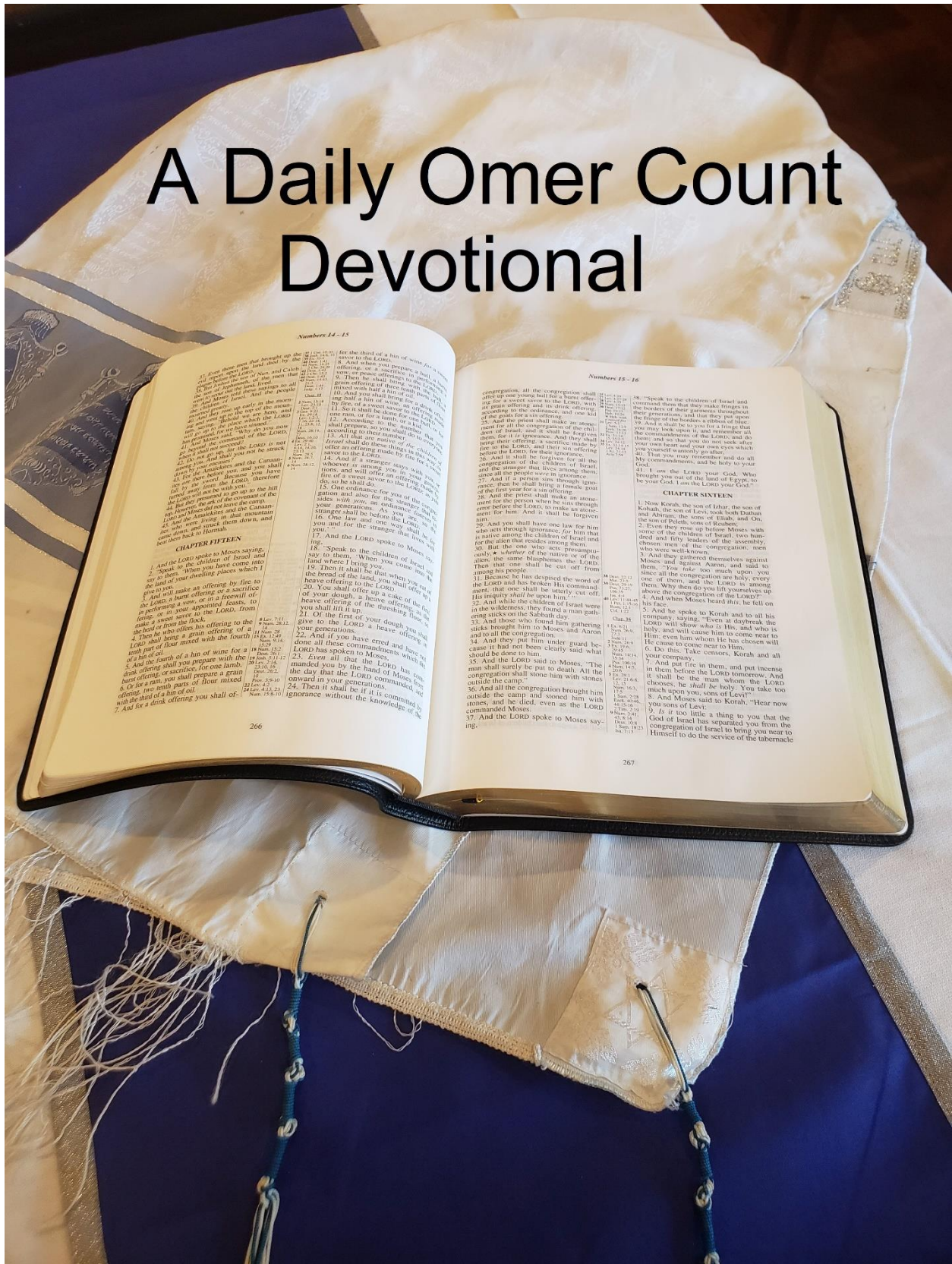


A Daily Omer Count Devotional



Numbers 14-15

Numbers 15-16

1. From these men that brought up the...
2. Speak to the children of Israel and...
3. And will make an offering by fire to...
4. Then he who offers his offering to...
5. And the fourth of a hin of wine for a...
6. Or for a man, you shall prepare a grain...
7. And for a drink offering you shall of...

8. And when you present a bull or a...
9. Then he shall bring with the...
10. And you shall bring for a drink offering...
11. So it shall be done for the...
12. According to the number of the...
13. And you shall bring for a drink offering...
14. And if a stranger lives with you...
15. One ordinance for you of the...
16. One law and one way shall be...
17. And the Lord spoke to Moses...
18. Speak to the children of Israel...
19. Then it shall be that when you...
20. You shall offer up a cake of the...
21. Of the first of your dough you shall...
22. And if you have erred and have...
23. Even all that the LORD has...
24. Then it shall be if it is committed...
25. And the LORD spoke to Moses...
26. And the LORD spoke to Moses...
27. And the LORD spoke to Moses...
28. And the LORD spoke to Moses...
29. And the LORD spoke to Moses...
30. And the LORD spoke to Moses...
31. Because he has despised the word...
32. And while the children of Israel...
33. And those who found him gathering...
34. And they put him under guard...
35. And the LORD said to Moses...
36. And all the congregation brought...
37. And the LORD spoke to Moses...

CHAPTER SIXTEEN

1. Now Korah, the son of Izhar, the son of...
2. Even they rise up before Moses and...
3. And they gathered themselves against...
4. And when Moses heard this, he fell on...
5. And he spoke to Korah and to all his...
6. Do this. Take censures, Korah and all...
7. And put fire in them, and put incense...
8. And Moses said to Korah, "Hear now...
9. Is it too little a thing to you that the...
10. And the LORD said to Moses...

A Daily Omer Count Devotional

Be ye therefore perfect, even as your Father which is in
heaven is perfect. (Matt. 5:48)



The Prophetic Truth of Tomorrow

Presented by

The Congregation of Yehovah

A Hebraic Roots Church of God

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How to count the Omer

This daily devotional is to follow with the daily counting of the omer, as scripture tells us. “AND YOU SHALL COUNT FOR YOURSELVES from the morrow of the Shabbat, from the day that you bring the omer that is raised, seven complete weeks there shall be until the morrow of the seventh week you shall count fifty days” (Lev. 23:15-16) (Tanakh).

An example of a traditional way to count the omer:

“Blessed are You, Yehovah our God, King of the Universe, who has sanctified us with Your commandments and commanded us to count the Omer. Today is the 9th day of the omer count, it is the 2nd week and the 2nd day of the week, making 9 days in all, therefore there are 41 days until Pentecost, Shavuot.”

The omer count represents the period after leaving Egypt (which embodies sin), and growing in purification until we marry the Savior. For ancient Israel that was at Sinai on the Feast of Pentecost. For us it will be at Yeshua’s return, when He marries His bride who will have been made pure. “Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish” (Eph. 5:25-27).

So, each day, as we count the omer, we will focus on one of the subjects we need to do, or not do, to enter the Kingdom of God.

“The kingdom of heaven is like unto a certain king, which made a marriage for his son,...And when the king came in to see the guests, he saw there a man which had not on a wedding garment, And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth” (Mat. 22:2, 11-13). “Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb” (Rev. 19:7-9a). We will need to be clothed in garments of righteousness to be a part of the Wedding Supper.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled” (Mat. 5:6). “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Phi. 1:11). “The fruit of the righteous is a tree of life” (Pro. 11:30a). Yeshua said “But seek ye first the Kingdom of God, and His righteousness” (Mat. 6:33a).

Keeping God’s commandments is righteousness. “... for all Thy commandments are righteousness” (Psa. 119:172b). “And it shall be our righteousness, if we observe to do all these commandments before Yehovah our God, as He hath commanded us” (Deu. 6:25)

A good place to begin is with the commandments.

Day 1 The Great Commandments

“Then one of them, which was a lawyer, ask him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Mat. 22:35-40). “And thou shalt love Yehovah thy God with all thine heart, and with all thy soul, and with all thy might” (Deu. 6:5). “...but thou shalt love thy neighbor as thyself, I am Yehovah” (Lev. 19:18b). From this we learn that the first four of the ten commandments teach us how to love God, and the last six teach us how to love our neighbor. Next, we will focus on the ten Commandments.

Concerning loving our neighbor, we read “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Rom. 13:9-10). “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well” (Jam. 2:8). “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself” (Gal. 5:14).

“And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou me good? there is none good but one, that is, God, but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and Thou shalt love thy neighbor as thyself” (Mat. 19:16-19).

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side... But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds...and took care of him... Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise” (Luk. 10:25-37).

“Here is *the* patience of *the* saints: here are they that keep *the* commandments of God, and *the* faith of Jesus” (Rev. 14:12). “Blessed are they that do his commandments, that they may have right *to the* tree of life, and may enter in through *the* gates into *the* city” (Rev. 22:14).

Day 2 No other gods

“And God spake all these words, saying, I am Yehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me” (Exo. 20:1-3). Also (Deu. 5:6-7). “He that sacrificeth unto any god, save unto Yehovah only, he shall be utterly destroyed” (Exo. 22:20).

We are only to pray to, and worship the true God, the Father, and Yeshua, the Son. Praying to or venerating anyone else, including Mary and other dead saints is expressly forbidden. Speaking to the dead is rendered as “necromancy” in (Deu. 18:11). We are not to worship a false image or idea of God. We are not to “... be barren nor unfruitful in the knowledge of our Lord Jesus Christ” (2 Pet. 1:8b).

“And God said, Let Us make man in Our image, after Our likeness” (Gen. 1:26a). “God” here in Hebrew is *Elohim*, Strong’s # 430, referring to a group of more than one; in this case, to the God-Family; in Exodus 20:3 pagan gods, the plural of *El* (God/god).

God the Father is the one only true God, in the sense of having no beginning. “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (Joh. 17:3). “But to us there is but one God, the Father, of whom are all things, and we in Him” (1 Cor. 8:6a). “One God and Father of all, Who is above all, and through all, and in you all” (Eph. 4:6). Yeshua was created. “Who is the image of the invisible God, the firstborn of every creature” (Col. 1:15). “These things saith the Amen, the faithful and true witness, the beginning of the creation of God” (Rev. 3:14b). Yeshua is a God-Being. “In the beginning was the Word, and the Word was with God [the Father], and the Word was God” (Joh. 1:1). “But unto the Son He saith, Thy throne, O God, is for ever and ever” (Heb. 1:8a).

Yeshua has redeemed mankind. “In whom we have redemption through His blood, even the forgiveness of sins...And, having made peace through the blood of His cross (stake), by Him to reconcile all things unto Himself” (1 Cor. 1:14, 20a). “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12).

The holy spirit is the power of God. “The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee” (Luk. 1:35b). “But ye shall receive power, after that the holy spirit is come upon you” (Act. 1:8a). “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy spirit” (Rom. 15:13). “How God anointed Jesus of Nazareth with the holy spirit and with power” (Act. 10:38a).

The Church will be born into the Family of God. “The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together” (Rom. 8:16-17). “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (Joh. 1:12)

See our Book *The Mystery of God’s Nature – Revealed*.

Day 3 No Idols

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I Yehovah Thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. And shewing mercy unto thousands of them that love Me, and keep My commandments” (Exo. 20:4-6). Also (Deu. 5:8-10). We should not use any religious images in our worship of God, such as statues, pictures, symbols, etc.

Yeshua said, “God is a spirit, and they that worship Him must worship Him in spirit and truth (Joh. 4:24). ”...the holy spirit, whom God hath given to them that obey Him” (Act. 5:32b). And Yeshua said, “Sanctify them through Thy truth, Thy word is truth” (Joh. 17:17).

And we should not worship God in any of the ways, or traditions, etc., in which the pagans worshipped their gods. “Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou inquire not after their gods, saying, ‘How did these nations serve their gods? even so will I do likewise.’ Thou shalt not do so unto Yehovah thy God, for every abomination to Yehovah, which He hateth, have they done unto their gods” (Deu. 12:30-31a). “Thus saith Yehovah, Learn not the way of the heathen” (Jer. 10:2a).

The false gods of idols are actually demons. “They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not” (Deu. 32:16-17).

Day 4 Do not use God's name in vain.

"Thou shalt not take the name of Yehovah thy God in vain, for Yehovah will not hold him guiltless that taketh His name in vain" (Exo. 20:7). Also (Deu. 5:11). The Hebrew word for vain here is "*shav*," meaning empty (meaningless) and sometimes, false, as it is rendered in (Exo. 23:1) and (Deu. 5:20).

God's name should never be used in a meaningless way or falsely applied to something it should not be, which would include applying God and Christ's names or titles to people or churches that do not act or teach in a Christian manner. And they should never be attached to idols or traditions that have roots in paganism.

It is forbidden to apply God's titles to men in a religious sense. "But be not ye called Rabbi (*rhabbi*, teacher), for one is your Master (*didaskalos*, teacher), even Christ, and all ye are brethren. And call no man your father upon earth, for one is your Father, which is in heaven. Neither be ye called masters (*kathēgētai*, leaders), for one is your Master (*kathēgētēs*, leader), even Christ (Mat. 23:8-10). "He sent redemption unto His people, He hath commanded His covenant forever, Holy and Reverend is His name" (Psa. 111:9). Men should not be referred to as rabbi, teacher, father, master or the leader, in a religious sense, as a title. Or, as reverend, meaning "worthy of reverence (worship)." How wicked it is for a man to call himself "the most Holy Father", and the Vicar (in the place) of Christ.

God's name is Yehovah, there is no "J" sound in Hebrew. When the King James version was written, the "J" had a "Y" sound. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name Yehovah was I not known to them" (Exo. 6:3). "That men may know that Thou, whose name alone is Yehovah, art the Most High over all the earth" (Psa. 83:18). "Behold, God is my salvation, I will trust, and not be afraid, for the Lord Yehovah is my strength and my song, He also is become my salvation" (Isa. 12:2). "Trust ye in Yehovah for ever, for in the Lord Yehovah is everlasting strength" (Isa. 26:4). Whenever you see "the LORD" in the KJV Bible, the word is "Yehovah" in the original Hebrew.

Yehovah is the God-family's name. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not, for He will not pardon your transgressions, for My name is in Him" (Exo. 23:20-21). "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named" (Eph. 3:14-15). "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out, and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God, and I will write upon him My new name" (Rev. 3:12).

Jesus is the English transliteration of the Greek *Īēsoûs*. However, it is not a sin to use God's name in any language. "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Act. 17:22-23).

Day 5 Keep the Sabbath Day

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of Yehovah thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days Yehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefor Yehovah blessed the Sabbath day, and hallowed it” (Exo. 20:8-11). Also (Deu. 5:12-15).

“For there remaineth therefore a rest to the people of God” (Heb. 4:9). The Greek word for rest here is *sabbatismos* which means, ‘a keeping of the Sabbath’. “There remains, then, a Sabbath-rest for the people of God” (Heb. 4:9, NIV).

We are to keep the weekly and seven annual Sabbaths (Lev. 23). (Also see our book, *God’s Calendar and Holy Festivals*).

We are not to kindle a fire on the Sabbath day (Exo. 35:2-3), which was a lot of work. Flipping switches to turn on a light, start a car, or an oven is not that type of work.

We are not to bake or boil on the Sabbath day (Exo. 16:23). Baking bread from scratch and building a fire to do so was a lot of work. Heating things up with an oven or microwave is not. But one should not do heavy cooking.

Heavy cooking is, however, allowed on annual Sabbaths (Exo. 12:16) (Lev. 23:25a).

“Thus saith Yehovah; Take heed to yourselves, and bear no burden on the sabbath day” (Jer. 17:21a). We should bear no burden neither physically nor mentally on the Sabbath day.

We are not to buy or sell commercial products on the Sabbath (Neh. 10:31) (Neh. 13:15-19), but it does not restrict services like utilities, etc.

We are not to do our own pleasure on the Sabbath (Isa. 58:13-14), such as seeking entertainment.

Yeshua allowed plucking grain to be eaten on the Sabbath (Mat. 12:1-8) (Mar. 2:23-24, 27-28).

It is not a sin to take care of emergencies on the Sabbath (Mat. 12:11-12) (Luk. 14:5).

Things that can be, should be prepared the day before (Mar. 15:42) (Luk. 23:54).

We are to assemble on the Sabbath (Lev. 23:2-4) (Heb.10:25) (Mat. 18:20), even if it is a small group or done remotely.

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith Yehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Yehovah” (Isa. 66:22-23). The Sabbath, and the Holy Days, which are determined by the new moons, will be kept in the new heavens, and new earth.

Day 6 Honor your Parents

“Honor thy father and thy mother that thy days may be long upon the land which Yehovah thy God giveth thee” (Exo. 20:12). Also (Deu. 5:16).

Yeshua taught, “For Moses said, Honour thy father and thy mother, and Whoso curseth father or mother, let him die the death. But ye say, if a man shall say to his father or mother, it is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, Making the word of God of none effect through your tradition, which ye have delivered, and many such like things do ye (Mar. 7:10-13). Also (Mat. 15:4-6) Corban refers to a gift dedicated to God.

Yeshua made arrangements for His mother’s care. “Now there stood by the cross (*stauros*, stake) of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, ‘Woman, behold thy son!’ Then saith he to the disciple, ‘Behold thy mother!’ And from that hour that disciple took her unto his own home” (Joh. 19:25-27).

“Children, obey your parents in the Lord, for this is right. Honour thy father and mother, (which is the first commandment with promise), That it may be well with thee, and thou mayest live long on the earth (Eph. 6:1-3). “Children, obey your parents in all things, for this is well pleasing unto the Lord” (Col. 3:20).

Day 7 Do not murder

“Thou shalt not kill” (Exo. 20:13). Also (Deu. 5:17).

The Hebrew word for kill here is “*ratsach*”, meaning murder.

Abortion is murder. “If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished, according as the woman’s husband will lay upon him, and he shall pay as the judges determine. And if any mischief follows, then thou shalt give life for life” (Exo. 21:22-23). The Hebrew for “her fruit depart from her” “*yatsu yeladeha*” means “she gives birth prematurely,” as all modern translations have it. It never means miscarriage. If the child dies, so will the perpetrator.

We must warn others. “So thou, O Son of Man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul” (Eze. 33:6-9), also (Eze. 3:17-21). If we do not warn the wicked to turn from their sins before the soon coming punishments from the Lord, He will require their blood at our hands.

We must not have hatred or wrath. “Ye have heard that it said by them of old time. Thou shalt not kill, and whosoever shall kill shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement, and whosoever shall say to his brother, *Raca* (worthless), shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire” (Mat. 5:21-22).

Wrath, from the Greek *thymoi*, outburst of anger. (Gal. 5:20-21) “Be ye angry, and sin not, let not the sun go down upon your wrath” (Eph. 4:26). “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God” (Jam. 1:19-20).

Hatred, from the Greek work *echthrai*, meaning enmity, hostility, seeking to inflict harm. From the word *exthros*, enemy (Gal. 5:20-21). “Whosoever hateth his brother is a murderer, and ye know that no murderer has eternal life abiding in him” (1 Joh. 3:15). “He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes” (1 Joh. 2:9-11).

We are to do no violence. “And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man” (Luk. 3:14a).

Day 8 Do not commit adultery

“Thou shalt not commit adultery” (Exo. 20:14). Also (Deu. 5:18).

Yeshua teaches about lust. “Ye have heard that it was said by them of old time, thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mat. 5:27-28).

Yeshua teaches about divorce. “It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery” (Mat. 5:31-32). Fornication here is *porneias*, which includes all types of sexual immorality.

Paul teaches about divorce. “But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases, but God hath called us to peace” (1 Cor. 7:15). Here, Paul explains, if a member of the Church has an unbelieving spouse who abandons them, that they are no longer bound to that marriage.

Worshipping other gods is spiritual adultery. “...because I am broken with their whorish heart, which hath departed from Me, and with their eyes, which go a whoring after their idols, and they shall lothe themselves for the evils which they have committed in all their abominations” (Eze. 6:9b). “Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them” (Eze. 16:36).

Worshipping with the great false Church and her daughter Churches is spiritual adultery. “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Rev. 17:4-5). “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her” (Rev. 18:3a).

Day 9 Do not steal

“Thou shalt not steal” (Exo. 20:15). Also (Deu. 5:19).

Not paying tithes is stealing. “Will a man rob God? Yet ye have robbed Me. But ye say, ‘Wherein have we robbed Thee?’ In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation” (Mal. 3: 8-9). “But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God, these ought ye to have done, AND NOT LEAVE THE OTHER UNDONE” (Luk. 11:42) also (Mat. 23:23).

We should pay both taxes and tithes. “And Jesus answering said unto them, Render to Caesar the things that are Caesar’s, and to God the things that are God’s. And they marvelled at him” (Mar. 12:17).

Tithes are to be paid to the Church instead of to the Levites now. “For this Melchisedec, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, To whom also Abraham gave a tenth part of all, first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace... And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham...For the priesthood being changed, there is made of necessity a change also of the law” (Heb. 7:1-2, 5,12). Tithes were paid by Abraham to Melchizedek, then to the Levitical priesthood, now that has been changed to the Church.

We are commanded to have just balances. “Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have, I am Yehovah your God” (Lev. 19:35-36a). “Ye shall have just balances, and a just ephah, and a just bath” (Eze. 45:10). A false balance is an abomination. “Divers weights, and divers measures, both of them are alike abomination to Yehovah...Divers weights are an abomination unto Yehovah, and a false balance is not good” (Pro. 20:10,23). We are to have just business practices.

Extortioners will not be in the Kingdom of God (1 Cor. 6:10).

The Greek word here is *harpages*, meaning swindlers.

We are not to charge interest but to foreigners only. “Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that Yehovah thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it” (Deu. 23:19-20). Also Exo. 22:25 and Lev. 25:35-37.

Day 10 Do not lie

“Thou shalt not bear false witness against thy neighbor” (Exo. 20:16). Also (Deu. 5:20).

“Ye shalt not steal, neither deal falsely, neither lie one to another” (Lev. 19:11).

Those who do not love the truth will be given over to lies. “And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 The. 2:10-12).

There is no guile found in the mouth of the resurrected. “These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God” (Rev. 14:4-5). The Greek word here for guile is *pseudos*, a lie.

Whoever loves and makes a lie will not be in the New Jerusalem (in the Kingdom of God) or have access to the tree of life (and have eternal life). “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie” (Rev. 22:14-15).

Day 11 Do not covet

“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s” (Exo. 20:17). Also (Deu. 5:21).

To covet is to desire something that one cannot, or should not have.

Coveting money is a root of evil. “For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim. 6:10).

To place your desire on something that you cannot, or should not have, is making it spiritually an idol. “Covetousness, which is idolatry” (Col. 3:5b). “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.” (Eph. 5:5).

We are to be content with what we have. “Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content” (Phi. 4:11).

Day 12 Be baptized

We must have a water baptism. “Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God” (Joh. 3:5). The Greek word *baptizo* means immerse.

After repenting of breaking Gods commandments, we must be baptized. “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy spirit” (Act. 2:38).

You must be fully immersed in water. That is why it took “much water” to baptize. “And John also was baptizing in Ænon near to Salim, because there was much water there, and they came, and were baptized” (Joh. 3:23).

You must be baptized even if you already have the holy spirit. “Can any man forbid water, that these should not be baptized, which have received the holy spirit as well as we? And he commanded them to be baptized in the name of the Lord” (Act. 10:47-48a).

Yeshua was also baptized. “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbid him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him, And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased” (Mat. 3:13-17). Also (Mar. 1:9-11) and (Luk. 3:21-22). Yeshua was baptized as an example for us. “... because Christ also suffered for us, leaving us an example, that ye should follow His steps” (1 Pet. 2:21b). “He that saith he abideth in Him ought himself also so to walk, even as He walked” (1 Joh. 2:6).

We are to be baptized into the name of Jesus Christ (Yeshua HaMashiach). “When they heard this, they were baptized in the name of the Lord Jesus” (Act. 19:5).

“...in the name of the Father, and of the Son, and of the Holy Ghost” (Mat.28:19b) was not in the early manuscripts but was added later, as is testified to by both Eusebius and the Hebrew gospel of Matthew.

Baptism is followed by the laying on of hands. “When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy spirit came on them, and they spake with tongues, and prophesied” (Act. 19:5-6). When baptized, but not yet having received the holy spirit, hands were laid on them. “Who, when they were come down, prayed for them, that they might receive the holy spirit, (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the holy spirit” (Act. 8:15-17).

Herbert W. Armstrong and William F. Dankenbring both said they received the holy spirit upon baptism from non-Sabbath Keepers, without the laying on of hands.

We need to be fully immersed when baptized in the name of Jesus Christ (Yeshua HaMashiach).

The Works of the Flesh

“Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelling, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things SHALL NOT INHERIT THE KINGDOM OF GOD” (Gal. 5:19-21).

Now, we will study these works of the flesh that can keep us out of the Kingdom of God.

Adultery here is not in the Greek, but covered on Day 8.

Fornication – we will cover today

Uncleanness – will be covered on Days 21 – 26

Lasciviousness – will be covered on Day 14

Idolatry – will be covered on Day 15

Witchcraft – will be covered on Day 16

Hatred – see Day 7

Variance – will be covered on Day 17

Emulations – see Day 19

Wrath – see Day 7

Strife – will be covered on Day 18

Seditions – will be covered on Day 18

Heresies – will be covered on Day 18

Envyings – will be covered on Day 19

Murders is not in the Greek, but was covered on Day 7.

Drunkenness – will be covered on Day 20

Revelling – will be covered on Day 20

Day 13 Sexual Immorality

The Greek word for fornication is *porneia*, referring to all types of sexual immorality.

These are the sexual sins listed in scripture:

Transvestism (Deu. 22:5)

Types of incest (Lev. 18:6-18)

Having intercourse when menstruating (Lev. 18:19)

Adultery (Exo. 20:14) (Lev. 18:20) (Deu. 5:18)

Infanticide, including abortion (Lev. 18:21)

Homosexuality (Lev. 18:22)

Bestiality (Exo. 22:19) (Lev. 18:23)

Prostitution (Lev. 19:29)

All these things defile a person (Lev. 18:24-25).

All these are an abomination to God (Lev. 18:26-30).

We are not to withhold sex in marriage, which leads to fornication (1 Cor. 7:2-5) (Heb. 13:4) (Pro. 5:19).

“Now the body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. What? know ye not that he which is joined to a harlot is one body? for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication, Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the holy spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:13b-20).

Day 14 Seductive behavior

Lasciviousness, from the Greek word *aselgeia*, meaning sensual. This is referring to seductive behavior, dress, dancing, flirting, as well as lewd jokes or jesting.


Lasciviousness is condemned. “But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks” (Eph. 5:3-4). “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind...Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph. 4:17,19).


Lasciviousness is a trait of false ministers. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious (*aselgeia*, lascivious) ways, by reason of whom the way of truth shall be evil spoken of” (2 Pet. 2:1-2). “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jud. 4). “For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness (*aselgeia*, lasciviousness), those that were clean escaped from them who live in error” (2 Pet. 2:18).


Sexual things are to be kept private in marriage. “For it is a shame even to speak of those things which are done of them in secret” (Eph. 5:12).

The word here in Greek is *eidōlōlatrīa*, meaning idolatry.

One of the most common types of idolatry is the use of the cross. “Cross, *stauros*, denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroō*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd century A.D., the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ,” *The Expanded Vine’s Expository Dictionary of New Testament Words* by W.E. Vine. (pg. 248 Cross).

The fish symbol  is also pagan. Well before Christianity, the fish symbol was known as the “Great Mother” goddess, a pointed oval sign, the “*vesica piscis*” or Vessel of the Fish. It is an outline of her vulva. “Fish” and “Womb” were synonymous terms in ancient Greek, “*delphos*”.

The Triquetra symbol  is an occult symbol used to symbolize the trinity doctrine. However this symbol was originally used to represent the Three-Part Goddess (Maiden, Mother, Crone).

The Star of David symbol  is also an occult symbol. Says *Masonic and Occult symbols Illustrated*, by Dr. Cathy Burns, “The Hexagram is formed by uniting the Water Triangle with the Fire Triangle, which is the Six-pointed Star, Star of David, Solomon’s Seal, etc. When the two triangles (the ‘Water Triangle’ and the ‘Fire Triangle’) are joined together into one symbol, it forms a six pointed star known as a double triangle, hexagram, Crest of Solomon, star of the microcosm and the Shield of David, among other names. It is even called the ‘talisman of Saturn’” (pg. 38). The hexagram also has a sexual connotation. It represents sexual union. The triangle pointed downward is a female symbol and the triangle pointed upward is the male symbol; when they are interlaced it represents coitus, or sexual union of the active and passive forces in nature. A former witch reveals, “When the male triangle penetrates the female triangle, it produced the six-pointed crest of Solomon or hexagram, the most wicked symbol in witchcraft” (Burns, *ibid.*, pg. 39.)

Day 16 Witchcraft

Witchcraft, *pharmakia* in Greek, meaning sorcery.

“When thou art come into the land which Yehovah thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these things are an abomination unto Yehovah, and because of these abominations Yehovah thy God doth drive them out from before thee” (Deu. 18:9-12). This includes all types of pagan rituals, fortune telling, astrology, spells, psychic healing, consulting with spirits or angels, communicating with or praying to the dead, and all such things.

“Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am Yehovah your God.” (Lev. 19:31). “And the soul that turneth after such as have familiar spirits, and wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people” (Lev. 20:6). “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death, they shall stone them with stones, their blood shall be upon them” (Lev. 20:27). “Thou shalt not suffer a witch to live” (Exo. 22:18).

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them” (Isa. 8:19-20). To ‘mutter and peep’ is referring to a pagan type of speaking in tongues.

We are to have no prayers to, or worship of angels. “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind” (Col. 2:18).

Babylon, the false church, is guilty of sorcery. “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen...for by thy sorceries were all nations deceived” (Rev. 18:2a, 23b). This includes bleeding statues, apparitions, etc. “Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts” (Nah. 3:4).

The Beast is to come with Satan’s power. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition...Even him, whose coming is after the working of Satan with all power and signs and lying wonders” (2 The. 2:3,9).

Future false wonders could possibly deceive the elect. “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect” (Mat. 24:24), also (Mar. 13:22).

Day 17 Strife

Variance (Gal. 5:20) comes from the Greek word *eris* meaning strife, a quarrel, debate, contention.

What are some of the things that Paul spoke about people having debates, or strivings over?

“But foolish and unlearned questions avoid, knowing that they do gender strifes” (2 Tim. 2:23). “But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain (useless)” (Tit. 3:9). “He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself” (1 Tim. 6:4-5).

We should not argue over minor points of doctrine, words, or the law. For example, if you believe you should not eat out on the Sabbath, then you should not, but do not let that cause a division between you and others. If you think eating out on the Sabbath is not sin, then do not offend others who do not believe that.

Day 18 Causing Divisions

Factions

Strife, in (Gal. 5:20) is from *eritheiai* in Greek. "Faction denotes ambition, self-seeking, rivalry, self-will being an underlying idea in the word, hence it denotes party-making. It is derived, not from *eris*, strife, but from *erithos*, a hireling, hence the meaning of seeking to win followers, "factions"" (Vines, pg. 398, Factions).

This refers to someone starting their own group out of self-ambition.

Divisions

Seditions, *dichostasiai* in the Greek means divisions, literally "a standing apart", wrongly separated. People can be separated by forming their own group.

Or they can separate themselves from others. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching" (Heb. 10:25).

Or they can wrongly forbid others in church. "I wrote unto the church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (3 Joh. 9-10). Some have even forbidden fellowship over minor doctrines, or to even let members of the Church see their own family.

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3).

Opinions, leading to division and destruction.

Heresies, from the Greek *hairesis*, denotes a choosing, choice, then, that which is chosen, and hence, an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects (Vines, pg. 547, Heresy).

We should never let our opinion, or someone else's, lead to division, some leading to destruction. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Pet. 2:1). "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:18-19). Be grounded in the truth to not be led away by false opinions and teachings "These (the Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Act. 17:11).

Day 19 Envy and Jealousy

Those with jealousy will not be in God's Kingdom. "... emulations...that they which do such things shall not inherit the Kingdom of God" (Gal. 5:20b and 21b). Emulations here in the Greek is *zēlos*, jealousy. Jealousy desires to have the same or the same sort of thing for itself as another (Vines, pg. 367, Envyng).

We must rid ourselves of jealousy. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth, This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying (*zēlos* – jealousy) and strife is, there is confusion and every evil work" (Jam. 3:14-16). "Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying (*zēlos* – jealousy)" (Rom. 13:13).

The apostles were persecuted because of jealousy. "But when the Jews saw the multitudes, they were filled with envy (*zēlos* – jealousy), and spake against those things which were spoken by Paul, contradicting and blaspheming" (Act. 13:45).

Jealousy is part of human nature. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3).

Envy, from the Greek *phthonos*, envy is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others. The distinction lies in this, that envy desires to deprive another of what he has, jealousy desires to have the same or the same sort of thing for itself. (Vines, pg. 367, Envyng).

We must put away envy. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Pet. 2:1).

Envy is part of human nature. "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (Jam. 4:5).

They wished to kill Yeshua because of envy. "For he knew that for envy they had delivered him" (Mat. 27:18). "For he knew that the chief priests had delivered him for envy" (Mar. 15:10).

The envy of false teachers is revealed. "Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defense of the gospel" (Phi. 1:15-17). "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself" (1 Tim. 6:5).

Day 20 Drunkenness

Drunkenness, *methai* in Greek, drunkenness.

Revelling, *komoi* in Greek, a revel, carousal the concomitant and consequence of drunkenness (Vines pg. 965, Revelling). The original meaning, a carousal, such as a party of revelers parading in the streets [like Mardi Gras]. This includes lewdness, being loud, rude and fighting.

Drunkenness and drunken behavior (revelling) is condemned. “And be not drunk with wine, wherein is excess, but be filled with spirit” (Eph. 5:18). “For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting and abominable idolatries” (1 Pet. 4:3). “Let us walk honestly, as in the day; not in rioting (*kōmois*, reveling) and drunkenness, not in chambering and wantonness, not in strife and envying” (Rom. 13:13). “Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor. 6:10).

Drunkenness (over drinking) is often spoken of with gluttony (overeating) in scripture. “Be not among winebibbers, among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags” (Pro. 23:20-21). “Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Phi. 3:19).

Here is the scripture’s punishment for drunkenness and gluttony. “And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton, and a drunkard. And all the men of this city shall stone him with stones, that he die, so shalt thou put evil away from among you, and all Israel shall hear, and fear” (Deu. 21:20-21).

We are not to have too many sweets “It is not good to eat much honey” (Pro. 25:27a).

Defilement

Uncleanness, *akathartos* in Greek, defiled.

Yeshua taught “And he said, That which cometh out of man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All of these things come from within, and defile the man” (Mar. 7:20-23).

“Blessed are the undefiled in the way, who walk in the law of Yehovah” (Psa. 119:1).

“Blessed are the pure in heart, for they shall see God” (Mat. 5:8).

Now we will cover those things that defile a man, to work toward becoming pure in heart.

Evil thoughts we will cover today

Adulteries from <i>moicheiai</i> in Greek	– see Day 8
Fornications from <i>porneiai</i> in Greek	– see Day 13
Murders from <i>phonoï</i> in Greek	– see Day 7
Thefts from <i>klopai</i> in Greek	– see Day 9
Covetousness from <i>pleonexiai</i> in Greek	– see Day 11
Wickedness	– will be covered on Day 22
Deceit from <i>dolos</i> in Greek	– see Day 10
Lasciviousness from <i>aselgia</i> in Greek	– see Day 14
An Evil Eye	– will be covered on Day 23
Blasphemy	– will be covered on Day 24
Pride	– will be covered on Day 25
Foolishness	– will be covered on Day 26

Day 21 Evil Thoughts

Evil thoughts, *kakoi dialogismoi* in Greek, evil reasoning.

Evil thoughts lead to sin, which leads to death. “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death” (Jam. 1:14-15).

We are to control our minds. “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:5).

We must judge our thoughts by the Word of God. “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12).

Think on good things. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things” (Phi. 4:8).

We are to be spiritually minded. “For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be” (Rom. 8:5-7). We are to have the mind of Yeshua. “Let this mind be in you, which was also in Christ Jesus” (Phi. 2:5).

Renew your mind “And be renewed in the spirit of your mind” (Eph. 4:23). “And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2).

Day 22 Wickedness (breaking the 'least' commandments)

Wickedness, from the Greek *poneriai*, meaning iniquity, lawlessness.

"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law" (1 Joh. 3:4).

Yeshua said, "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Mat. 5:17-20). What are some of the commandments that people consider to be 'least'?

Mezuzah (a small scroll on the doorpost)

"And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, ...And thou shalt write them upon the posts of thy house, and on thy gates" (Deu. 6:6-7a, 9), also (Deu. 11:18-20).

Fringe, on prayer shawls

"Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself" (Deu. 22:12). "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments through their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of Yehovah, and do them, and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring. That ye may remember, and do all my commandments, and be holy unto your God" (Num. 15:38-40).

When people touched the fringe on Yeshua's garment they were healed (Mat. 9:20-22) (Luk. 8:43-44) (Mat.14:36) (Mar. 6:56). In each case the word for 'hem' or 'border' here is the Greek word *kraspedou*, meaning fringe. It was prophesied that the Lord would come with healing in his 'wings' (Mal. 4:2). The word for 'wings' here is *kanaf*, referring to the corners of a tallit, the fringe. The 'skirt' in (Zec. 8:23) is also a *kanaf*, so this law will be still in effect in the Kingdom of God.

Head coverings

Men are not to have a covering (like a *kippah*). "Every man praying or prophesying, having his head covered, dishonoureth his head" (1 Cor. 11:4). The Greek word for covering here is *kata*, a covering not referring to hair.

Women are to use a veil when praying "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head, ...let her be covered... Judge in yourselves, is it comely that a woman pray unto God uncovered?" (1 Cor. 11:5a, 6b, 13). The Greek here is *akatakaluptos* meaning unveiled, and *katakalopto*, veiled. It is a symbol of being under her husband's authority (1 Cor. 11:3,8-10).

Also see (Eph.5:22-24) (Col. 3:18) (1 Pet. 3:1-2) (Tit. 2:2-5) (Num. 30:6-8).

Day 23 An Evil Eye (against giving)

An evil eye, in Greek *ophthalmos poneros*. This is the look someone gives when they do not want to share or give.

“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which Yehovah thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand, and thine **eye be evil** against thy poor brother, and thou givest him naught, and he cry unto Yehovah against thee, and it be a sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing Yehovah thy God shall bless thee in all thy works, and in all thou putteth thine hand unto. For the poor shall never cease out of the land, therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land” (Deu. 15:7-11). We must lend to others.

“Eat thou not the bread of him that hath an **evil eye**, neither desire thou his dainty meats, For as he thinketh in his heart, so is he, Eat and drink, saith he to thee, but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words” (Pro. 23:6-8). Here, someone offers you food, but his evil look tells you that he really does not want you to have it.

“He that hasteth to be rich hath an **evil eye**, and considereth not that poverty shall come upon him” (Pro. 28:22). Here is someone who wants to get rich quick and is not wanting to share.

This is the parable of the workers whose eye is evil because they do not want others to share in their blessings. “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. ... So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong, didst not thou agree with me for a penny? Take that thine is, and go thy way, I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine **eye evil**, because I am good? So the last shall be first, and the first last, for many be called, but few chosen” (Mat. 20:1, 8-16).

“He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor,” (Pro. 22:9).

Day 24 Slander

Blasphemy, *blasphemia* in Greek, slander.

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law, but if thou judge the law, thou art not a doer of the law, but a judge” (Jam. 4:11).

“... revilers... shall not inherit the Kingdom of God” (1 Cor. 6:10b). Revilers, *loidoroi*, in Greek means verbal abuse.

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement” (Mat. 12:36).

We are to put away all evil speaking. “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph. 4:31).

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (1 Pet. 2:1). “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Eph. 4:29). “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col. 4:6).

We must learn to control our tongue. “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain” (Jam. 1:26). “For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body... Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell... But the tongue can no man tame, it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be” (Jam. 3:2, 5-6, 8-10).

We are not to swear. “Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths, But I say unto you, Swear not at all, neither by heaven, for it is God's throne, Nor by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil” (Mat. 5:33-37).

Do not blaspheme the holy spirit. “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the holy spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the holy spirit, it shall not be forgiven him, neither in this world, neither in the world to come” (Mat. 12:31-32). Also (Luk. 12:10).

Day 25 Pride

Pride, from the Greek *huperēphanos*, proud, arrogant, haughty, despising others or even treating them with contempt, an overweening estimate of one's means or merits.

Pride is an abomination, "Every one that is proud in heart is an abomination to Yehovah, though hand join in hand, he shall not be unpunished" (Pro. 16:5). God will not tolerate pride. "Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer" (Psa. 101:5). God resists the proud. "But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble"... "Humble yourselves in the sight of the Lord, and He shall lift you up" (Jam. 4:6, 10). God will not tolerate pride. "Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer," (Psa. 101:5).

Rather be humble. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wiser in your own conceits" (Rom. 12:16). "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves" (Phi. 2:3). "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me" (Mat. 18:1-5). "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Mat. 23:12).

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others, Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted," (Luk. 18:9-14). "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luk. 18:9-14).

Day 26 Foolishness

Foolishness, from *aphrosone* in Greek, senseless, unperceptive, without reason, lacking common sense, willful ignorance, without reflection, acting rashly.

Atheists are fools. "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Psa. 14:1a).

Foolishness is sin. "The thought of foolishness is sin, and the scorner is an abomination to men" (Pro. 24:9).

Children need foolishness driven from them. "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (Pro. 22:15).

Fools despise instruction. "The fear of Yehovah is the beginning of knowledge, but fools despise wisdom and instruction" (Pro. 1:7). "A fool despiseth his father's instruction, but he that regardeth reproof is prudent" (Pro. 15:5).

A fool's mouth pours out foolishness. "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness" (Pro. 15:2). "The heart of him that hath understanding seeketh knowledge, but the mouth of fools feedeth on foolishness" (Pro. 15:14). "A fool uttereth all his mind, but a wise man keepeth it in till afterwards" (Pro. 29:11).

A fool trusts in their own heart. "He that trusteth in his own heart is a fool, but whoso walketh wisely, he shall be delivered" (Pro. 28:26). "The way of a fool is right in his own eyes, but he that hearkeneth unto counsel is wise" (Pro. 12:15).

Fools act out of anger "A wise man feareth, and departeth from evil, but the fool rageth, and is confident. He that is soon angry dealeth foolishly, and a man of wicked devices is hated" (Pro. 14:16-17).

A fool likes to cause trouble. "It is as sport to a fool to do mischief, but a man of understanding hath wisdom" (Pro. 10:23).

A fool repeats mistakes. "As a dog returneth to his vomit, so a fool returneth to his folly" (Pro. 26:11).

Slander is foolishness. "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool" (Pro. 10:18).

Fools meddle in others' affairs. "It is an honour for a man to cease from strife, but every fool will be meddling" (Pro. 20:3).

Spiritual things are foolish to the carnal mind. "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

But the world's wisdom is foolish. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Cor. 3:19).

Dealing with the foolish. "Answer not a fool according to his folly, lest thou also be like unto him, Answer a fool according to his folly, lest he be wise in his own conceit" (Pro. 26:4-5).

Avoid foolish questions. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain" (Tit. 3:9).

Do not associate with fools. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed" (Pro. 13:20).

The Fruit of the Spirit

We need to bear fruit.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain” (Joh. 15:16a).

“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them” (Mat. 7:19-20). “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father, for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees, every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire” (Luk. 3:8-9) also (Mat. 3:8-10). “Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit... If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned” (Joh. 15:2, 6).

“He spake also this parable, A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none, cut it down, why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, And if it bear fruit, well, and if not, then after that thou shalt cut it down” (Luk. 13:6-9).

“And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it... And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away, (Mar. 11:13-14, 20-21).

“And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!” (Mat. 21:19-20).

“Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit... If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned” (Joh. 15:2, 6).

“But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance, against such there is no law” (Gal. 5:22-23). “And now abideth faith, hope, charity (*agape*, love), these three” (1 Cor. 13:13a). “...for the fruit of the Spirit is in all goodness and righteousness and truth” (Eph. 5:9).

We will now go over the fruits of the spirit, that we must grow in, so we will not be cast into the Lake of Fire.

Day 27 Love

Love, *agape* in Greek, meaning an action, not a feeling. God's love is keeping His law. "For this is the love of God, that we keep His commandments, and His commandments are not grievous" (1 Joh. 5:3). "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. 13:10). We know God's love by keeping His commands, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected, hereby know we that we are in Him" (1Joh. 2:4-5). We love Christ by keeping the commandments. "If ye love me, keep my commandments" (Joh. 14:15). "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love" (Joh. 15:10).

God's love comes from the holy spirit. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5b).

We are to love the brethren. "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Joh. 13:34-35). "Be kindly affectioned one to another with brotherly love, in honour preferring one another" (Rom. 12:10). "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pet. 1:22). "And this commandment have we from Him, That he who loveth God love his brother also" (1 Joh. 4:21). "This is my commandment, That ye love one another, as I have loved you" (Joh. 15:12).

Do all things with love. "Let all your things be done with charity" (1 Cor. 16:14). Charity here is *agape* in the Greek.

Love covers sin. "Hatred stirreth up strifes, but love covereth all sins" (Pro. 10:12). "He that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends" (Pro.17:9). "And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins" (1 Pet. 4:8). Again, charity here is *agape*.

Love your enemies. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Mat. 5:43-44) also Luk. 6:27-28. "But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and to the evil" (Luk. 6:35). "Therefore if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:20-21).

These are the actions of love. "Charity suffereth long, and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, Rejoiceth not in iniquity, but rejoicedth in the truth, Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. (1 Cor. 13:4-8a) Charity here is *agape*.

Day 28 Joy

Joy, from the Greek *chara*, joy or gladness.

Obedying God's law brings joy. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (Joh. 15:10-11). "... but he that keepeth the law, happy is he" (Pro. 29:18b).

We are to rejoice always. "Rejoice evermore" (1The. 5:16). "Rejoice in the Lord always, and again I say, Rejoice" (Phi. 4:4).

We are to rejoice with those who are rejoicing. "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15).

Sing when rejoicing. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (Jam. 5:13).

We are to rejoice at the feast. "And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates" (Deu. 16:14).

"Delight thyself also in Yehovah, and He shall give thee the desires of thine heart" (Psa. 37:4).

We are to take delight in the Sabbath. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day, and call the Sabbath a delight, the holy of Yehovah, honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, Then shalt thou delight thyself in Yehovah, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of Yehovah hath spoken it" (Isa. 58:13-14).

Rejoice for trials. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you" (Mat. 5:10-12). "My brethren, count it all joy when ye fall into divers temptations, Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jam. 1:2-4). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you, on their part He is evil spoken of, but on your part He is glorified" (1 Pet. 4:12-14).

Be happy for correction. "Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty" (Job 5:17).

Day 29 Peace

Peace, *eirene* in Greek. In Greek thought, *eirene* is the absence of conflict, while in Old Testament Hebrew *shalom* is positive, entailing the perfection of relationships.

Peace comes from obeying God. "Great peace have they which love thy law, and nothing shall offend them" (Psa. 119:165).

We will have conflict for obeying God. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (Joh. 16:33). "Think not that I am come to send peace on earth, I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Mat. 10:34-36).

Peace of mind comes from relying on God. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Mat. 6:31-34). "Casting all your care upon Him, for He careth for you" (1 Pet. 5:7). "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be afraid" (Joh. 14:27). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," (Phil. 4:7).

But, we are to seek peace with others. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "And the fruit of righteousness is sown in peace of them that make peace" (Jam. 3:18). "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19) "Let him eschew evil, and do good, let him seek peace, and ensue it" (1 Pet. 3:11). "Depart from evil, and do good, seek peace, and pursue it" (Psa. 34:14).

Day 30 Longsuffering

Longsuffering, from *makrothumia* in Greek, forbearance, patience, longsuffering, (*makros*, long, *thumos*, temper). Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish, it is the opposite of anger, and is associated with mercy, and is used of God. (Exo. 34:6 [Septuagint]), (Rom. 2:4) (1 Pet. 3:20). Patience is the quality that does not surrender to circumstances or succumb under trial, it is the opposite of despondency and is associated with hope (Vines, pp 446-447, Forbear).

Forbare one another. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:1-2). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye" (Col 3:12-13).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

"In your patience possess ye your souls" (Luk. 21:19). "But ye, brethren, be not weary in well doing" (2 The. 3:13). "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36).

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jam. 1:2-4).

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned, behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience" (Jam. 5:7-10).

Here are some of those examples, "...and others were tortured, not accepting deliverance, that they might obtain a better resurrection, And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment, They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, (Of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:35b-40).

Day 31 Kindness and Goodness

Gentleness, from *chrēstotēs* in Greek, kindness, denotes goodness (a) in the sense of what is upright, righteous, (b) in the sense of kindness of heart or act. It signifies “not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds, yet not goodness expressing itself in indignation against sin, for it is contrasted with severity in (Rom. 11:22), but in grace and tenderness and compassion (Vines, pg. 495, Goodness).

Be kind. “But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and to the evil” (Luk. 6:35). “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32).

Goodness, here it is *agthōsunē* in Greek, goodness, being in moral quality, character or constitution. Trench, following Jerome, distinguishes between *chrēstotēs* and *agthōsunē* in that the former describes the kindlier aspects of goodness, the latter includes also the sterner qualities by which doing good to the others is not necessarily by gentle means. He illustrates the latter by the act of Christ in cleansing the temple, (Mat. 21:12,13) and in denouncing the scribes and Pharisees, (Mat. 23:13-19) but *chrēstotēs* by His dealings with the penitent woman, (Luk. 7:37-50). Lightfoot regards *chrēstotēs* as a kindly disposition toward others, *agthōsunē* as a kindly activity on their behalf (Vines, pg. 495, Goodness).

Be full of goodness. “For the fruit of the spirit is in all goodness and righteousness and truth” (Eph. 5:9). “And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another” (Rom. 15:14). “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things” (Mat. 12:35).

Day 32 Faith

Faith, *pistis* in Greek, primarily firm persuasion, a conviction based upon hearing (akin to *peitho*, to persuade) is used in the New Testament always of faith in God or Christ, or things spiritual.

“Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1).
“For we walk by faith, not by sight” (2 Cor. 5:7).

Faith comes from God, not ourselves. “For by grace are ye saved through faith, and that not of yourselves, it is the gift of God” (Eph. 2:8).

“But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11:6).

“So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).

“Receiving the end of your faith, even the salvation of your souls” (1 Pet. 1:9).

“Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mat. 21:21-22).

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord” (Jam. 1:6-7).

“Jesus said unto him, if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief” (Mar. 9:23-24). Sometimes we need to ask for more faith.

Faith without works is dead or worthless. “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God, thou doest well, the devils also believe, and tremble, But wilt thou know, O vain man, that faith without works is dead?... For as the body without the spirit is dead, so faith without works is dead also” (Jam. 2:14-20, 26).

The condemnation of those whose faith has no works: “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat, I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in, naked, ye clothed me not, sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal” (Mat. 25:41-46).

Day 33 Meekness

Meekness, *prautes* in Greek, denotes meekness. The meaning of *prautes* “is not readily expressed in English, for terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or lesser extent, whereas *prautes* does nothing of the kind. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all” (Vines, pg. 728, Meekness).

“... follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11b).

God will teach the meek. “The meek will He guide in judgment, and the meek will He teach His way” (Psa. 25:9).

God will protect the meek. “Seek ye Yehovah, all ye meek of the earth, which have wrought His judgment, seek righteousness, seek meekness, it may be ye shall be hid in the day of Yehovah’s anger” (Zep. 2:3).

God will give the Kingdom to the meek. “Blessed are the meek, for they shall inherit the earth” (Mat. 5:5). “But the meek shall inherit the earth, and shall delight themselves in the abundance of peace” (Psa. 37:11).

We are to restore others in meekness. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted” (Gal. 6:1). “In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (2 Tim. 2:25-26).

We are to give an answer in meekness. “But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet. 3:15).

The gentleness of God – “Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great” (Psa. 18:35).

Day 34 Self-Control

Temperance, *enkrateia* in Greek, (from *kratos*, strength) meaning self-control.

We must rule over our own spirit. “He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city” (Pro. 16:32). “He that hath no rule over his own spirit is like a city that is broken down, and without walls” (Pro. 25:28).

We must have self-control to deny ourselves. “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit. 2:11-12). “Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross (*stauros*, stake), and follow me” (Mat. 16:24).

We must have moderation. “Let your moderation be known unto all men, the Lord is at hand” (Phi. 4:5).

Self-control is a part of building godly character. “And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, And to knowledge temperance, and to temperance patience, and to patience godliness, And to godliness brotherly kindness, and to brotherly kindness charity” (2 Pet. 1:5-7). Temperance here is *enkrateia*, meaning self-control in Greek. And charity here is *agape*, love.

Day 35 Hope

“And now abideth faith, hope, charity (*agape*, love), these three” (1 Cor. 13:13a).

Hope, from *elpis* in Greek, meaning a favorable and confident expectation. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). So to have faith in something, we must first have hope of it. This is by visualizing it happening. “Where there is no vision, the people perish...” (Pro. 29:18a). So, if we do not visualize ourselves being in God’s Kingdom, we will not be there, and we will perish.

We gain hope through the study of the scriptures and the holy spirit “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4). “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy spirit” (Rom. 15:13).

The hope of salvation is our helmet, it protects our minds. “But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation” (1 The. 5:8).

This hope is our anchor. “Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil” (Heb. 6:19).

It causes us to purify ourselves. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure” (1 Joh. 3:2-3).

We are begotten into a living hope. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pet. 1:3-4).

We are to be diligent in our hope. “And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end” (Heb. 6:11).

Stay grounded to the hope of the gospel. “If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister” (Col. 1:23).

Our hope is the glory of eternal life at Christ’s return, in the Kingdom. “To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory” (Col. 1:27). “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Rom. 5:2). “The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints” (Eph. 1:18). “In hope of eternal life, which God, that cannot lie, promised before the world began” (Tit. 1:2). “That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit. 3:7). “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit. 2:13).

Day 36 Idolatry – in the body

Idolaters, *eidololatres* in Greek, meaning an idolater.

“And ye shall not walk in the manners of the nation, which I cast out before you, for they committed all these things, and therefore I abhorred them” (Lev. 20:23).

Tattoos are forbidden. “Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you, I am Yehovah” (Lev. 19:28).

Pagan hair styles are forbidden. “Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard” (Lev. 19:27). “They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh” (Lev. 21:5). These were pagan hair stylings which were continued in the Catholic monk’s tonsure.

Men are not to have long hair. “Neither shall they shave their heads, nor suffer their locks to grow long, they shall only poll (trim) their heads” (Eze. 44:20). “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?” (1 Cor. 11:14).

Women are to have long hair. “But if a woman have long hair, it is a glory to her, for her hair is given to her for a covering” (1 Cor. 11:15). The word for covering here is *peribolaïou*, referring to long hair, which is different than *akatakalaluptos*, meaning unveiled, or *katakalopto*, meaning veiled (1 Cor. 11:5-6, 13). “But if any man seem to be contentious, we have no such custom, neither the churches of God” (1 Cor. 11:16). So, if anyone wants to argue about this, this is how it is done in the Church.

God owns your body. “What? Know ye not that your body is the temple of the holy spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19).

Day 37 Homosexuality

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators... nor effeminate, nor abusers of themselves with mankind... **shall inherit the kingdom of God**” (1 Cor. 6:9-10). Some had been practicing homosexuals in the Corinthian church but had repented and were forgiven. “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11).

Effeminate is from the Greek, *malakos*. The noun refers to “the passive male partner in homosexual intercourse.” *Strong’s Dictionary of the New Testament* (Strong’s #3120 pg. 46) also says it is used figuratively to refer to a catamite, meaning a boy kept by a man for sexual intercourse.

The term “abusers of themselves with mankind” is from the Greek word *arsenakoites* (Strong’s # 733). The noun refers to “one who takes the active male role in homosexual intercourse.” *Thayer Greek-English Lexicon of the New Testament* (pg. 75) states, “One who lies with a male as with a female.”

The King James Version uses the term “abusers of themselves with mankind” rather than homosexuals as not to offend King James, who was said to be a homosexual. The NKJV renders this “nor homosexuals, nor sodomites”.

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves... For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet... Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them” (Rom. 1:24, 26-27, 32).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs...” (Rev. 22:14-15a). “Beware of dogs, beware of evil workers, beware of the concision” (Phi. 3:2). “There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God” (Deu. 23:17-18). Dog, *keh’-leb* in Hebrew – a male prostitute, (#3611 in *The New Strong’s Complete Dictionary of Bible Words*).

“Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jud. 7). “But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter’ And they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them” (Gen.19:4-5).

Traits that will send us to the Lake of Fire

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, SHALL HAVE THEIR PART IN THE LAKE WHICH BURNETH WITH FIRE AND BRIMSTONE, which is the second death” (Rev. 21:8).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie” (Rev. 22:14-15).

Today we will begin studying these things that will send us to the lake of fire.

Fearful we will cover today.

Unbelieving	– will be covered on Day 39
Abominable	– will be covered on Day 40
Murderers – <i>phoneusin</i> in the Greek	– see Day 7
Whoremongers – <i>pornois</i> in the Greek	– see Day 13
Sorcerers – <i>pharmakois</i> in the Greek	– see Day 16
Idolaters	– will be covered on Day 41
Liars – <i>pseudessin</i> in the Greek	– see Day 10
Dogs – <i>kynes</i> in the Greek	– see Day 37

Day 38 Cowardness

Fearful, from *deilois* in Greek, meaning cowardly, giving in to fear.

“And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell” (Mat. 10:28).

This is the parable of the one who did not produce works or bear fruit because of fear. “Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. AND I WAS AFRAID, and went and hid thy talent in the earth, lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto everyone that hath shall be given, and he shall have abundance, but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth” (Mat. 25:24-30).

“For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind” (2 Tim. 1:7).

“There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love” (1 Joh. 4:18).

“Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Joh. 14:27).

“Be strong and of a good courage, fear not, nor be afraid of them, for Yehovah thy God, He it is that doth go with thee, He will not fail thee, nor forsake thee” (Deu. 31:6).

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?..._Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord” (Psa. 27:1, 14).

Day 39 Unbelief

Unbelieving, *apistois* in Greek, means unbelieving.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him. My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed, blessed are they that have not seen, and yet have believed” (Joh. 20:24-29).

“Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled” (Tit. 1:15).

Do not be joined with unbelievers. “Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel (*apistou*, unbeliever)? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty,” (2 Cor. 6:14-18).

Day 40 Abominations (eating unclean meats)

Abominable, from the Greek *ebdelygmenois*, meaning 'having become abominable.' An abomination is a thing that causes disgust or hatred.

"Thou shalt not eat any abominable thing" (Deu. 14:3).

"And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that shall you eat" (Deu. 14:6) (i.e. oxen, sheep, goat, deer, etc.).

"These ye shall eat of all that are in the waters, all that have fins and scales shall ye eat" (Deu. 14:9) (NOT catfish, any type of shellfish, caviar [the eggs of sturgeon], etc.).

We are not to eat any type of hunting bird, raven or bat (Deu. 14:11-18). We may eat chicken, turkey, duck, geese and game birds.

"Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth" (Lev. 11:21) (Grasshoppers and some beetles).

"And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud, he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch, they are unclean to you" (Lev. 11:7-8).

"Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean, and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living things that creepeth on the ground, which I have separated from you as unclean" (Lev. 20:25).

"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood" (Lev. 3:17).

"Ye shall not eat of anything that dieth of itself... Thou shalt not seethe a kid in his mother's milk" (Deu. 14:21a, c).

Forbidding to eat clean meat is a doctrine of devils. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1, 3).

All meat is good for food as long as it is "sanctified (set apart) by the word of God (the Bible)" (in Lev. 11 and Deu. 14). "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, For it is sanctified by the word of God and prayer" (1 Tim. 4:4-5).

Those who eat unclean meat will be punished at Christ's return. "For, behold, Yehovah will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will Yehovah plead with all flesh, and the slain of Yehovah shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith Yehovah" (Isa. 66:15-17).

Day 41 Idolatry – Festivals

Idolaters, *eidololatrais* in Greek, meaning Idolaters

Traditional festivals have a pagan origin. “Paganism survived in the moral sense, as a joyous indulgence of natural appetites, as a religion it remained only in the FORM OF ANCIENT RITES AND CUSTOMS CONDONED, OR ACCEPTED AND TRANSFORMED, BY AN OFTEN INDULGENT CHURCH. An intimate and trustful worship of saints replaced the cult of the pagan gods, and satisfied the congenial polytheism of simple but poetic minds. Statues of Isis and Horus were renamed Mary and Jesus, the Roman Lupercalia and the feast of the purification of Isis became the Feast of the Nativity, the Saturnalia were by Christmas celebrations, THE FLORALIA BY PENTECOST, an ancient festival of the dead by All Souls’ Day, the resurrection of Attis by the resurrection of Christ. Pagan altars were rededicated to Christian heroes, incense, lights, flowers, processions, vestments, hymns, which had pleased the people in older cults, were domesticated and cleansed in the ritual of the church, and the harsh slaughter of a living victim was sublimated in the spiritual sacrifice of the Mass.” *The Age of Faith* by Will Durant, Volume 4, pg. 75.

We are not to follow traditions of pagan origin. “Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men... And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition” (Mar. 7:7-8a, 9).

“Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, ‘How did these nations serve their gods? even so will I do likewise’ Thou shalt not do so unto Yehovah thy God, for every abomination to Yehovah, which He hateth, have they done unto their gods, for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it” (Deu. 12:30-32).

“Thus saith Yehovah, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them. For the customs of the people are vain, for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not, they must needs be borne, because they cannot go. Be not afraid of them, for they cannot do evil, neither also is it in them to do good” (Jer. 10:2-5) (The origin of the Christmas tree). “What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils, ye cannot be partakers of the Lord’s table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than He?” (1 Cor. 10:19-22). A dead tree cannot harm you, but demons can be attached to these idols.

“He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of Yehovah’s house which was toward the north, and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and though shalt see greater abominations than these. And he brought me into the inner court of Yehovah’s house, and behold, at the door of the temple of Yehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Yehovah, and their faces toward the east, and they worshipped the sun toward the east” (Eze. 8:13-16) (The origin of Lent and Easter sunrise service).

Day 42 Not Forgiving Others

“For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Mat. 6:14-15). “And forgive us our sins, for we also forgive every one that is indebted to us” (Luk. 11:4 a). “And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses” (Mar. 11:25). “Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned, forgive, and ye shall be forgiven” (Luk. 6:36-37).

“Then come Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven” (Mat. 18:21-22). “Take heed to yourselves, if thy brother trespass against thee, rebuke him, and if he repent, forgive him, And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him” (Luk. 17:3-4).

“Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me, Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses” (Mat. 18:32-35).

“And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ’s sake hath forgiven you” (Eph. 4:32). “Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye” (Col. 3:13).

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself, I am Yehovah” (Lev. 19:18).

Day 43 Offences

Remove anything that offends and causes you or another to sin. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee, it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee, it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Mat. 18:6-10). Also (Mat. 5:29-30) (Mar. 9:43-48) (Luk. 17:1-2). "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity (lawlessness), And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth" (Mat. 13:40-42).

Deal with offenses quickly. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing" (Mat. 5:23-26).

How we are to deal with offenses. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Mat. 18:15-17).

Do not offend others. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (1 Cor. 8:9).

Do not let yourself become offended. "Looking diligently lest any man fail the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15). "Great peace have they which love thy law, and nothing shall offend them" (Psa. 119:165).

Day 44 Complaining

Complainers are to be destroyed. “And when the people complained, it displeased Yehovah, and Yehovah heard it, and His anger was kindled, and the fire of Yehovah burnt among them, and consumed them that were in the uttermost parts of the camp” (Num. 11:1). “Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer” (1 Cor. 10:10).

Do not complain. “Do all things without murmuring and disputings” (Php 2:14).

Be content. “And we know that all things work together for good to them that love God, to them who are called according to His purpose” (Rom. 8:28). “Not that I speak in respect of want, for I have learned, in whatsoever state I am, therewith to be content” (Phi. 4:11).

Be thankful. “In everything give thanks, for this is the will of God in Christ Jesus concerning you” (1 The. 5:18). “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him” (Col. 3:17).

Day 45 Defiled by Protestantism

“These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev. 14:4).

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Rev. 17:5).

The firstfruits are not defiled with women, the great false church and her daughter churches, the protestants. While the protestant churches rejected indulgences, relics, and the worship of Mary and Saints, they retained its pagan idols, symbols, festivals, Sunday worship, traditions, and theology, including the teaching of the trinity and the immortal soul, of the Catholic church. They also reject most of the holy scriptures and law. The firstfruits are spiritual virgins because have no part of the customs, traditions, and the theology of these churches.

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many” (Mat. 24:4-5).

“And why call ye me, Lord, Lord, and do not the things which I say” (Luk. 6:46). “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me, ye that work iniquity (*anomia*, lawlessness)” (Mat. 7:21-23).

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works” (2 Cor. 11:13-15).

Teaching a gospel other than the Kingdom of God. “I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, Which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:6-9).

“O daughter of Babylon (The Catholic Church), who art to be destroyed, happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones (the Protestant Churches) against the stones” (Psa. 137:8-9).

Day 46 Defiled by Catholicism

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me. Come hither, I will shew unto thee judgement of the great whore that sitteth upon many waters, With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication... And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration” (Rev. 17:1-2, 4-6).

This description of Babylon the Great Harlot...Exactly fits Papal Rome. Nothing else in World History does fit. “Full of the names of Blasphemy” (17:3). Popes claim to hold on earth the place of God, to have Supreme Authority over the Human Conscience, to Forgive Sin, to Grant Indulgences, and that Obedience to Them is necessary to Salvation. How could anything be more Blasphemous? Drunk with the Blood of the Martyrs” (17:6). The Horrors of the Inquisition, ordered and maintained by the Popes, over a period of 500 years, in which unnumbered millions were Tortured and Burned, constitute the MOST BRUTAL, BEASTLY and DEVELISH PICTURE in all history. *Halley’s Bible Handbook*, (pp 731-732).

“Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her... for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth” (Rev. 18:20, 23c, 24).

“And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and spake as a dragon” (Rev. 13:11).

The two horns are the Roman Catholic and Eastern Orthodox churches. The Catholic church controlled the “Holy Roman Empire” and is still heavily into politics with embassies in nations all across the world. It had killed thousands and thousands of Sabbath Keeping Christians even before the Protestant Reformation began. The world has committed spiritual and political fornication with her, but she is also guilty of great sexual fornications, both spiritual and physical, even now. Its source of miracles is actually sorcery.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

Day 47 Sunday Worship – The Mark of the Beast

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Rev. 13:16-17). “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev. 14:9-11).

The Sabbath is God’s sign. “Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am Yehovah that doth sanctify you...It is a sign between me and the children of Israel for ever, for in six days Yehovah made heaven and earth, and on the seventh day He rested, and was refreshed” (Exo. 31:13, 17) “And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am Yehovah your God” (Eze. 20:20).

God’s law is to be in our forehead and our hand. “And these words, which I command thee this day, shall be in thine heart... And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes” (Deu. 6:6, 8). The Passover is to be a token (mark) on our hands and our forehead. “And it shall be for a sign unto thee upon thine hand, and for a memorial (what we are to remember) between thine eyes, that Yehovah’s law may be in thy mouth, for with a strong hand hath Yehovah brought thee out of Egypt... And it shall be for a token upon thine hand, and for frontlets between thine eyes, for by strength of hand Yehovah brought us forth out of Egypt” (Exo. 13:9,16).

We are not to break the Sabbath with our hand. “... (He) that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil” (Isa. 56:2b). The hand is also used to set up the Christmas tree. “For the customs of the people are vain, for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not” (Jer. 10:3-4). Our mind is in our forehead and we take actions with our hands.

The little horn, (the Pope) will change times and laws. “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things... I beheld, and the same horn made war with the saints, and prevailed against them... And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time” (Dan. 7:8, 21, 25). This happened at the Council of Nicaea in 325 AD, when the Sabbath was outlawed, and Sunday worship was enforced and the persecution of Sabbath keepers by the Catholic Church began.

Day 48 Let no man deceive you

Do not let men take you captive. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. 2:8). Spoil here is *sulagōgeō*, meaning to carry off as spoil, lead captive. Do not let someone take your crown. “Behold, I come quickly, hold that fast which thou hast, that no man take thy crown” (Rev. 3:11).

No one should tell you to obey men over what you read in scripture. “Then Peter and the other apostles answered and said, We ought to obey God rather than men” (Act. 5:29).

We are responsible for our own salvation. “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling” (Phi. 2:12).

Do not let a man or spirit deceive you. “And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many...And many false prophets shall rise, and shall deceive many... For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect” (Mat. 24:4-5, 11, 24). “Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world” (1 Joh. 4:1).

You will know them by their fruits. “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits” (Mat. 7:15-16a). “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not” (2 Pet. 2-3). “For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, And they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4). “Having a form of godliness, but denying the power thereof, from such turn away” (2 Tim. 3:5). “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jud. 4). “Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities” (Jud. 8). “But these speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots (Jud. 10-12). “These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage” (Jud. 16).

Day 49 The Love of the Truth

“And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for his cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 The. 2:10-12).

All the Bible is truth. “Sanctify them through thy truth, thy word is truth” (Joh. 17:17). “But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mat. 4:4). “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto good works” (2 Tim. 3:16-17).

Study the word. “Prove all things, hold fast that which is good” (1 The. 5:21). “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Act. 17:11).

The Bible interprets itself. “Knowing this first, that no prophecy of the scripture is of any private interpretation” (2 Pet 1:20). “Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little” (Isa. 28: 9-10). Also (verse 13).

Do not add or take away from the scriptures. “What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it” (Deu. 12:32). “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of Yehovah your God which I command you” (Deu. 4:2). “Thus saith Yehovah; Stand in the court of Yehovah's house, and speak unto all the cities of Judah, which come to worship in Yehovah's house, all the words that I command thee to speak unto them; diminish not a word,” (Jer. 26:2). “For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ,” (2 Cor. 2:17). “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22:18-19).

Day 50 Pentecost – the Feast of the First Fruits

Now we have come to the day of Pentecost. Pentecost was the day the law was given to Israel, see (Exo. 20:1-20), as well as the day they entered into a marriage covenant with Yehovah. “For thy Maker is thine husband, Yehovah of hosts is his name, and thy Redeemer the Holy One of Israel, The God of the whole earth shall He be called” (Isa. 54:5). “Turn, O backsliding children, saith Yehovah, for I am married unto you” (Jer. 3:14a).

It is the day the holy spirit was given to the Church. “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance” (Act. 2:1-4).

This day also represents the day Christ will marry His bride, the Church, “Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb” (Rev. 19:7-9a), after He removes every spot and blemish from the Church, “... even as Christ also loved the Church, and gave Himself for it, That He might sanctify and cleanse it with the washing of water by the word, That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish” (Eph. 5:25b-27), which is what we have been achieving the last forty-nine days.

It is the Church who are the firstfruits. “These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev. 14:4b).

This Daily Omer Count Devotional can also be used during the period of repentance beginning on Elul 1 through Tishri 10 (the Day of Atonement) by using Days 1-11, 13-26 and 36-48 or 49 (depending on if Elul has 29 or 30 days).

Also available:

“God’s Calendar and Holy Festivals.”

“A Christian Passover Haggadah”

“The Mystery of God’s Nature – Revealed”

Do not be cast out

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them, But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Mat. 25:1-13). Anointing oil is a type of the holy spirit (Act. 10:38) (Luk. 4:18), “... the holy spirit whom God hath given to them that obey him” (Act. 5:32b).

“Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are, Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are, depart from me, all ye workers of iniquity (lawlessness). There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out” (Luk. 13:23-28).

Use this Daily Omer Count Devotional to not be cast out of the Kingdom of God and into the Lake of Fire.